1502

THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.

C. S. Mallinath Jain.

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28 SEP 1926
MADRAS

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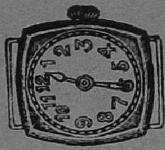

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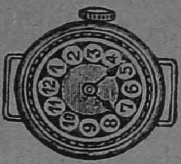

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THE JAINA GAZETTE

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LORD MAHAVIRA.

BY

Mr. Hem Chandra Rai, M.A., M.R.A.S., F.R.E.S.

LORD Mahavira was the last of our 24 Worshipful Arhats who preached and propagated the religion of Ahimsa in the hoary past for the salvation of human kind. The religion is practically eternal and was first propagated by Lord Rishabha Deva in prehistoric ages. Jainism is just another name for Ahimsa, as understood on its truest and most comprehensive sense. Prior to the birth of Mahavira the Hindu religion in India had been steadily degenerating not so much in its essential conceptions, as in actual practice owing to the growing volume of sinister influence cast on Hindu society by a demoralised and selfish priestcraft. The rigours of caste were being intensified. Animal sacrifice to propitiate numerous deities, being openly countenanced by the priests had come into popular vogue inspite of Hinsa being forbidden in their sacred books. Though the Brahmans themselves scrupulously abstained from meat diet, they seldom dissuaded the other castes from such diet. This is significant in view of the fact that the Hindu Shastras, including the Vedas, the Puranas and all their sacred literature, have condemned Hinsa in unequivocal terms. The Mahabharat has over and over again

extolled the merits of Ahimsa and inculcated it as the purest of human *Vratas*. This VRAT is held to be even more meritorious than holding an *Aswamedha Yagya*.

Yavanti pashu romani pashu gatreshu Bharata.
Tavad varsha sahasrani pachyante pashu ghatakah.

What heavier punishment could the Hindu Shastras prescribe for the killing of animals than that laid down in the above *Sloka*. Sri Krishna, the popular Hindu *Avatara*, was a powerful advocate of milk and vegetable diet. It is well known that he eventually destroyed the whole Yadava clan who were addicted to meat and drink and yet inspite of all these religious injunctions and illuminating precept the masses of the people were allowed to slaughter animals by the million annually as sacrifices to the numerous tribe of popular deities. This stage marks the degeneracy to which Hinduism with its ever multiplying creeds and cults, had sunk in practice. Over all this, immorality and violent crime was indulged in with impunity at the principal places of pilgrimage. Such was the time when Mahavira was born to rejuvenate the entire religious, social and moral life of the land.

His father Siddhartha was a king of the illustrious Ikshvaku family of Kshatriyas. He ruled over a vast country called *Pavan*, whose capital was Kundalpura near Magadha. Mahavira's mother the queen Trishala Devi was endowed with all the noble feminine virtues. The most reliable date of Mahavira's birth is 599 B. C. Very little is known about the period of His youth, of course He was brought up in His father's palace in the lap of plenty and royal comforts. But He grew up to be a reflective prince. Before long His meditative mind discerned the fleeting unreal nature of worldly pleasures. His divine intellect was constantly endeavouring to unravel the mysterious problems of Dharma and Godhood, of life and death. Religion as practised and things as they existed around Him never satisfied or solaced His inquisitive soul. *At the age of 28, His parents passed away.* This event quickened His impulses to solve the supreme riddle of existence. He passed another two years, though much against His inclination, in the palace with His brother Nanda Vardhan at the latter's request.

122916

But having become thoroughly disgusted with the sordidness and sadness of human life, He now renounced the world and became a sanyasi to seek the truth. For 12 years the royal sage is engaged in unbroken penance, meditation and prayer. At the close of this period, the infinite knowledge of His divine soul bursts forth in peerless radiance and He sets out on travel to preach the true religion of Ahinsa for the emancipation of mankind.

In Bengal, Bihar and Magadha He moved from place to place with some of His chief disciples, teaching the pure tenets of Ahimsa. At every place vast concourses of people listened to His divine discourses with rapt attention and unbounded admiration. Jainism was thus embraced by the people of Bihar, Magadha, Kaushambi, Rajgrihi, Champapuri and considerable part of Bengal, as also by a number of the rulers of these provinces. Imagine a typical scene in Magadha. The Maharaja Srenika learns that the Samavasarana of Lord Mahavira has gathered on the summit of Vipulagiri, near Rajgrihi. He reverently comes into the divine presence with his whole family and ministers. Singing praises of Lord's incomparable virtues, the whole party headed by the Maharaja does Prakamma and then worships Him. Grand religious controversies were publicly held at different places, where Brahmins invariably acknowledged superiority and truth of the Lord's teachings, and were converted to Jainism. Indrabhuti popularly known as Gautama Ganadhara was such a convert and he along with the other 10 principal disciples called Ganadharas, rendered monumental services in propagating Jainism throughout the country.

The Blessed Lord attained Nirvana in 527 B. C. but the ancient religion revived by Him continued to spread in the land for centuries after Him. The propagation of Jainism cast a tremendous purifying influence on Hinduism as it was then in vogue. People began to realise the cruelty and unreasonableness of the sacrificial cult, which gradually began to disappear. Millions of animals which used to be pitilessly slaughtered in cold blood on various pretexts from year to year, began to be spared from this cruel fate, as a direct result of the all-merciful and humanitarian tendencies of Jainism. The exponents and precep-

tors of Hinduism had perforce to reform themselves and their practices in order to stand the stock of Jainism and its irrefutable logic. The institution of caste by birth, based on transperant injustice was never acknowledged by Jain Acharyas, who vigorously exposed its hollowness and absurdity. As a matter of fact it introduced root and branch reform in the public and private, religious and social life of Hindu India.

The advance of Kaliyuga has re-introduced the cult of violence, hate and killing. The world is proceeding apace towards universal Armageddon. There is unrest and strife all over, with all the consequent unhappiness and misery. Jainism alone can provide the panacea for human troubles and woes. Out in the great countries of the West, in Britain, Germany and France and America are fearless thinkers who realise the need of a prophet of Ahimsa who should once more propagate a spirit of toleration and universal love and redeem the civilisation of the West from otherwise inevitable destruction. The modern outlook on life is somewhere fundamentally wrong. There is a growing volume of dissatisfaction with the crooked nature of international ethics. The relentless selfishness with which jarring Imperial ambitions are being pursued, is rapidly leading the world on to a colossal disaster. Little wonder, then that there are among every civilised nation to-day, thoughtful politicians who would like to cry halt and substitute a policy of amity and universal goodwill for the bitter jealousies and deceit which lie at the root of the present tangle of human affairs. This task is not easy of accomplishment. The clarion call of a real prophet of Ahimsa could alone command the attention of mankind. The weary world is eagerly waiting to drink deep the gospel of love, purity and truth and perpetual respect for all forms of life. If we, Jains, can rise up from our petty squabbles and narrow views, we can make our religious heritage the glory and the wonder of the world. May be, a great Jain Acharya will come forth in the near future, who will freely distribute the nector of Ahimsa among the western nations.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(*Translated into English by Harisatya Bhattacharyya, M.A., B.L.*)
(*Continued from page 94 of Vol. XXII, No. 3.*)

Sutra, 22.

In a debate where one of the contending parties at least, is a *Jigishu*, the parties may talk as long as the Members suffer them to do so.

Commentary.

In a debate, the disputant or the opponent may be a *Jigishu* or both of them may be so. A *Jigishu* wants to have victory by establishing his own position and refuting his opponent's theory. The Members watch his power and skill, so that a Debate in which there is a *Jigishu* may go on, until it is stopped by the Members.

A Disputant may begin the Debate by attacking his Opponent's theory; in such a case, the Disputant is to open. Where for various reasons, he does not begin, his Opponent is asked by the Members to open the Debate. Thus, a Disputant need not begin always and the fact that the Disputant does not begin is no proof that he has been vanquished. The Opponent has a counter-proposition. The Disputant may not advance his theory but unless and until the Opponent's position is either established or refuted, the Debate cannot be said to have terminated. Hence where the Disputant does not begin, the Opponent is to begin. Where none of them begins, the Debate is impossible.

A Disputant adduces arguments either to establish his theory directly and positively or to refute his Opponent's position.

In a Debate, neither party should speak on matters which are not strictly relevant. In a '*Pararthanumana*' or 'Inference-for-the-sake-of-others! the merits and the drawbacks of the Lecturer are taken into account also. To prove that 'Sound is non-eternal,'

for example, one should not go on talking how the Wind is pressed upward from the Navel and then further upwards and so on. If one party is allowed to talk so much unnecessarily, the other party will not have the time to talk at all. The proper course in a Debate is to begin from a point whence the arguer can be followed to talk on a subject which is different from the point at issue except where it is relevant.

Another point in a Debate, is that the arguments should be advanced in their proper forms. A *Naiyayika* maintains that a syllogism should have five limbs; hence he would be wrong, if he states e.g., four limbs only.

Then again, the arguments should be stated in their proper order. To show that 'Sound is non-eternal,' one should not argue as follows:—'1. Whatever is a product. 2. That is a product. 3. As for example, a Pitcher. 4. Hence it is non-eternal. 5 (That) is non-eternal. 6. Sound is non-eternal because it is a product.'

The Debater should not indulge in puzzling and apparently meaningless expressions. He should not, for example, state:—'Sound is non-eternal because it has the nature of that which involves the use of two *K's* (*Ka*) for its expression.' What is intended here is that Sound is non-eternal because it is a *Kritaka* (a product). Instead of telling frankly that Sound is a *Kritaka*, the arguer roundly says that it has the nature of that which is expressed by a word which has two *K's*. This is not permissible.

An arguer should also see that his expressions are not grammatically faulty.

Arguments should always be cogent and not mere *ipse dixits*, such as, 'That Reason does not lead to that Proven; hence, it contradicts that Proven.'

A Debater should not use indecent language.

Redundant and useless expressions should be avoided.

The Debater should also take care that the expressions which he uses and the way in which he uses them present his intentions correctly. For example, he should not state. 'Non-eternal Sound is, because it is a product.' Instead of that, he ought to say. 'Sound is non-eternal, because it is a product.'

The above are some of the defects which a disputant should always try to avoid: otherwise, he is considered as '*Aślaghya*' (not capable of being respected). The opponent, while putting forward his counter-arguments, should point out the above defects, if any, in the argument of the disputant. Of course, it is not to be considered that an opponent would be declared 'victorious,' if he does no more than pointing out the above defects in the disputant's argument,—the defects which are more or less formal.

A question arises as to whether a Disputant while stating his theory should purge it of faults (*Kantakoddhara*). The answer is that he may or may not do it, as he pleases. If he does not do so,—there is neither any blame nor any merit. In purging his theory of faults, a disputant exhibits intelligence: this non-exhibition of intelligence is certainly no merit. On the other hand, a disputant is under the necessity of defending his theory, only when it is attacked. In not answering the criticisms which are yet un-offered, the Disputant commits no fault.

It may be said that in not purging his theory of all faults beforehand, the Disputant is certainly to be blamed in as much as he allows Doubt to be attached to his proposition which he does not begin by proving. But the question is :—Whose Doubt is it? Certainly, the Disputant himself has no Doubt about his own contention. And is it necessary that at the very outset, the Disputant should try to remove the Doubts of his Opponent and the Members? If the Disputant does not adduce further arguments to support his argument, the argument remains Doubtful; if on the contrary, those further arguments are not supported by still further arguments, the argument continues to be Doubtful. Hence the Disputant is not to be blamed if he does not begin by proving his contention. It may be said that for the purposes of dispelling Doubts, there need not be any *Anavastha* or Infinite Regression in the arguments. In *Pararthanumana* or 'Inference-for-one's-own-self,'—for example,—the conclusion is proved by the Reason; this Reason is ascertained by Perception etc., and hence in *Pararthanumana*, there is no Infinite Regression. In the same way, in the case of a *Pararthanumana*, i.e., an 'Inference-for-the-sake-of-others,' an argument or debate, one may prove his contention

without any risk of committing Infinite Regression. Quite so ; we, rather say that where the reason is obvious, one need not prove his theory. But the question is whether one should begin the Debate by actually proving his contention at the outset, where the reasons are not so obvious. We say, the Disputant need not do so. The objection, as noted already, has been that there may be Doubt with regard to the Disputant's theory, if it is not proved at the outset. We answer the objection as follows. Let us suppose that the Disputant's theory is correct. Now, if the Opponent fails to understand its correctness even though the theory is correct (unless and until the Disputant demonstrates its correctness), how will the Disputant know that the Opponent has Doubt (unless and until the latter expresses the Doubt) ? If it be said that the Disputant ought, through his intelligence, divine the Doubt that may arise in the mind of his Opponent,—why, we may say similarly that the Opponent ought to be intelligent enough to determine the grounds of the Disputant's theory. If again it is said that the Opponent, in order to test the Disputant's power of establishing his theory, does not try to determine the grounds of the Disputant's theory,—we may as well say that the Disputant, in order to test his Opponent's power of criticising a theory, need not guess and meet beforehand, the possible Doubts in the Opponent's mind. It may be said that the Opponent's entertaining a Doubt as to the validity of the Disputant's theory, is, in a way, to criticise it ; so that the Disputant is bound to dispel the Opponent's Doubt by proving his theory. Quite so,—we say that the Disputant is bound to dispel the Opponent's Doubt when he has been given notice of it. Doubts are of varied sorts ; how would the Disputant dispel them, if he is not made aware of the nature of any particular Doubt ? It is thus that the Disputant is neither to be blamed nor to be praised, if he does not at the outset purge his theory of all possible faults.

SOME ORIGINAL ASPECTS OF JAINISM*

BY

Prof. B. C. Bhattacharya M. A.

Gentlemen,

The occasion, as I accede to your kind call to preside over the Annual Conference of the Syadvada Mahavidyalaya, first of all, reminds me of the great honour you did to my late venerable father Pandit Mahamahopadhyaya Yadabeswar Tarkaratna some ten years ago to perform the same function. I have a sad feeling, no doubt, but the precedent afforded is no encouragement to this unworthy son of an illustrious father to prove equal to the task. Whatever may have been the special ground of your placing me in the honoured chair, I feel that in the grand succession of your Presidents, there is no evolution but a revolution, at least in the present case. Nevertheless, as the age has it in all spheres of life, your spirit must pass uncensured and I, for myself, keenly feeling your other spirit of benevolence, so well renowned in India, should express my hearty thankfulness, however inadequate it may be, as a return of your high compliments to me.

General ignorance regarding Jainism.

In our childhood days, I remember, we used to see the Marwari merchants in the street-shops of Bengal and to satisfy our curiosity, we were told, they were "Jainas" by religion. I saw, from far, their gold-pinnacled temples, heard the sound of their bells and were many times tempted to visit them closely but our people strictly forbade me to enter a Jaina temple! Then, at a later age, as a grown-up boy, I went merely for sight-seeing to the famous "Pareshnath Temple" in Calcutta. What a magnificent look! A shining glass shrine with a fine courtyard of gardens! To the eyes of a boy-spectator, it presented a picture of colours, splendour and dreamy lands.

* Being the Presidential address delivered at the Twentieth Anniversary of the Syadvad Mahavidyalaya held in the Town Hall Benares on the 4th April, 1926.

The next step of our knowledge of Jainism we got by reading something about Mahavira and Jainism treated in one page and a half in our school book of history. But, unfortunately, we never 'got up' that paragraph or paragraphs being marked 'unimportant' for examination by our teachers. Ultimately, with more age, we learnt the third idea about Jainism that it is a religion of *Ahimsa* and, in point of fact, it lingered on in India whereas Buddhism completely died in its very cradle. I hope, the majority of our educated men in India have similar faint notions about Jainism, which remain ever limited. Its original philosophical system, its teachings of Ethics, its much forgotten history and antiquities remain thus neglected and outside the popular curiosity. Trite things of Jaina Religion and Philosophy, I had many occasions of talking over to some of my friends and they were acclaimed as new and highly interesting! It is, therefore, the duty of the Jaina community to fight with this widespread popular ignorance about their religion and life. How shall we forget the manifold services that Jainism has rendered to humanity and the pure life they lead in this present century of moral evils and tragedies? I consulted the figures of criminal offenders and what a surprise! The Jaina criminal record is almost a blank sheet! Though higher education is rather backward among them, their standard of literacy (495 males and 40 females per 1000) is higher than that of any other Community except the Parsis.

Some noteworthy sides of the Jainas.

We must also admire the commercial avocation of life, which most of the Jainas follow and the honesty of their profession. They have grown rich and high in status but not without industry, patience and unity. In this day when the unemployment question is raging all over India. the Jaina life should afford a brilliant solution of that problem. A great part of their earnings, the Jainas relentingly bestow upon various works of communal interest and religious organisations. The *Pinjrapoles* yielding shelter to the poor and decrepit animals are their standing monuments of compassion. Large Dharmasalas of their construction, crowd over small and great places in India and a non-Jaina like myself was accommodated in many of them

and was treated with utmost hospitality. The marked zeal for religion that I observed even in a young Jaina should be, to my mind, found most instructive to our Hindu youths, who have become hopelessly indifferent to and forgetful of the duties of their religion! Have you ever met the Jaina *Munis* and *Sādhus*? What a contrast they bring us by their austere lives, studious habits, fidelity to holy creeds, unfailing observances of moral duties—to the millions of our so-called "Sanyasis" of *Geruā* dress, who congregate in the Kumbha Mela? The latter's smoking habits, platitudes on religion and greediness have brought a disgrace to the very name of *Geruā*! The treasure houses of Jaina learning I had access to many, are preserved with greatest care. Thousands of old manuscripts in *Jnānabhāndars*! We, the Hindus, in contrast, allow them to be destroyed or else sell them away for want of popular interest.

Originalities of Jaina Thought and creed.

These and other things brought me nearer the Jaina life and during the last three years of my studies of Jaina history and Religion, my attention was first cast upon some of their original sides. To day, I should present you a treatment, dwelling chiefly upon their Philosophy and Religion.

Metaphysics.

Like all religions, Jainism has three main sides—philosophical, ethical and ritualistic. In philosophy, it is partially atheistic (deistic?) denying the existence of a supreme Being as creator but essentially pluralistic. The Jainas hold the theory that the world exists from eternity. It consists of *Loka* and *Aloka**. There are two ultimate substances (*Dravyas*)† in this world—*Jiva* (Alive) and *Ajiva* (not-Alive). An inhabitant even of the highest heaven cannot obtain Moksa in the ordinary course. For becoming a *Jina* or *Arhat*, he needs to be born as a man. The *Ajiva Dravyas* are of five kinds: *Pudgala* (Matter or the physical basis of the world), *Dharma* (the principle

* *Lokakasa* is that in which *Dharma*, *Adharma*, *Kala*, *Pudgala and Jiva* exist. That which is beyond is called *Alokakasa* "—*Dravya-samgraha* p. 58 (Sacred Book of the Jainas).

† Substance may be defined as that which persists in and through its own qualities having the characteristics of creation, destruction and permanence.

of motion), *Adharma* (the fulcrum of rest), *Akasa* (space) *Kala* (Time). With Jiva these make up the six first categories of Jaina Philosophy. The remark by Prof. Jacobi as follows in general review of the Jaina Metaphysics is worth consideration. "(*i*) The animistic belief of the Jainas (*ii*) the absence of the Category of quality in their enumeration of the principal constituent elements of the Universe (*iii*) the inclusion of *Dharma* and *Adharma* in the class of substances." The Jainas hold moreover, that the body, *Manas* and speech are constituted of *Pudgala*, which they regard as existing in atomic and aggregate form.

One of the central features of Jaina Metaphysics is their group of seven *Tattvas* or Principles underlying which stand their doctrines of *Karma* and *Samsāra*. The principles are (1) *Jiva* (Soul) (2) *Ajiva* (non-Soul), (3) *Asrava* (infux of Karmic matter into Soul) (4) *Bandha* (Bondage), (5) *Samvara* (Stoppage of the inflow of fresh matter) (6) *Nirjara* (removal of any past *Karma*) (7) *Moksa* (absolute liberation, If to this series two more principles of *Punya* or merit and *Papa* or demerit are added, the collection is to be known as the nine *Padārthas*.

This aspect of Metaphysics describes the stages upon the way to Salvation. *Moksa* is in fact, the liberation of Jiva from Ajiva. Jiva is entangled by *Karmas* and Karmic matter throughout all his births and evermore fresh *Karmas* are pouring in. It is *Karma* which brings on the *Asrava* which taints the pure Soul. Thus, with the inflow of matter, there is a kind of fusion of Soul and matter. This binding of the Soul to the body is *Bandha*, which is not to the advantage of the former. Hence accrue *Pāpa* (demerit) and *Punya* (merit) in consequence of which, the *Jiva* revolves in the circle of births and deaths (*Samsara*). The only step towards Moksa or final release can be attained by stopping the "influx" (Samvara) and by ridding the Soul of matter (nirjara). This is, however, effected by practising Self-control, twelve ethicial rules of austerity and concentration. Thus, when the Soul is completely purged of all impurities of *Karma* past and new, the Jiva in all his real refulgence, power, bliss and knowledge, obtains *Moksa*.

The Jainas have certain original theories of knowledge which form an important element of their philosophy and religion. According to them 'philosophy consists in the voluntary and consistent striving, intellectual and moral. manifest in the removal of Karmic impediments '*, on the way to (I) *Samyak Darsana* (*i.e.* Right faith in the true doctrine), (II) *Samyak Jnāna* (*i.e.* Right knowledge of the doctrine), and (III) *Samyak Caritra* (*i.e.* Strict observance of Jaina precepts)† These are called *Triratna* or three Jewels as means to attaining *Mokṣa*. Of these, knowledge is divided into five kinds (1)—*Mati* perceptual and inferential Knowledge (2) *Sruta*—Knowledge derived from the reading and hearing of the Scriptural books (3) *Avadhi*—direct Knowledge of things even at a distance of time and space (4) *Manahparyaya*—direct Knowledge of the thoughts of other people (5) *Kevala*—Perfect, limitless knowledge or omniscience.¶

The Jaina Philosophy is again original in the doctrine of *Syādvada* or the seven modes of predication (*Saptabhangi naya*). "It is the doctrine of the non-isolation of the parts, elements, properties or aspects of things, it is the method of knowing or speaking of a thing synthetically."‡ We can affirm the existence of a thing from one point of view—that of its material, place, time and nature (*Syād asti*) and deny it from these attributes of another thing (*Syād nāsti*). All affirmations are true from a particular standpoint (*Syād asti nāsti*). A thing is unpredicable when we should affirm both existence and non-existence at the same time from the same point of view (*Syād avaktavya*). 'From the point of view of its own quarternary and at the same time from the joint quarternary of itself and nothing, a thing is and is unpredicable' (*Syād asti avaktavya*). Similarly, a thing is not and unpredicable (*Syād nasti avaktavya*) : and is, is not and is unpredicable (*Syad asti nasti avaktavya*). Every proposition starts with a

* *Adhyatma-Tattvaloka* (Tr. by M. J. Mehta) p. XXI.

† *Caritra* has two kinds—one which is unaccompanied by desire *vitaraga* and the other *saraga*. The first leads to Moksa, the second to sovereign dignity.

¶ Uttaradhyayana Sutra (Jaina Sutras Tr. by H. Jacobi S. B. E.).

Cf. Tattvarthadwigama Sutra, Sutra 9, Chap. 1.

‡ Jainism by H. Warren, p. 20.

" perhaps," a may be or a *Syad* and suggests the absolute affirmation or denial as impossible. What is meant in short by these seven modes are but different standpoints (*Naya*) of the position, form &c. from which the existence of every object can be regarded in order to have a full view of it.

Ethics.

On the Ethical side, certain scriptural injunctions bind the monks and the laity to a moral system of a specialised character. The most important of them is the five-fold vow of the Jainas—viz: (i) non-injury (ii) renunciation of lying (iii) abstinence from theft (iv) chastity (v) detatchment from all external and internal temptations.† No religion has carried *Ahimsa* further *i.e.*, respect for and abstinence from everything that has life. The most orthodox among the Jainas drink only carefully strained water and their ascetics before they sit brush the ground before them with a broom of peacock's feather or a cloth-brush lest any visible animalcule be crushed. It is enjoined in their canonical books that a man should practice certain resignations of mind by thinking that nothing in the world really belongs to him, should abstain from all intoxicants, from gambling, from adultery, from hunting, from taking food at night, &c. All these summarise the very norms of Jaina ethics of which the details may be found in certain vows and the eleven *Pratimas*. Most of them share in character with the Orthodox Hindu and Buddhist rules of life except probably the duties which prescribe a *Sravoka* to have faith in his own religion, to do Samayika (Meditation during one Muhurta or 48 minutes) and to keep certain fasts, to limit his indispensible necessities of life and to abandon part by part worldly occupations as a preparatory to the Monk's life.

Another characteristic of the Jaina Religion is its constituent division of *Sravakas* "hearers" or lay disciples and Yatis or Monks, who should hold no property and never move from place to place except on foot. The Yati's life is one of utter abstinence, taciturnity and continence. He has to sweep the ground before sitting, remain silent and steady at one place at night and not to

† Tattvartha-raja-Vartika. Chapter VII.

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ride any vehicle for travelling. He is allowed in turn, to dispense with all acts of worship, whilst the *Sravaka* has to add to the observance of the religion and moral duties the worship of the Tirthamkaras and a profound reverence to be shown to his more pious brethren. The secular Jaina like the ascetic must practise the four virtues—liberality, gentleness, piety and penance: he should govern his mind, tongue and acts; abstain, in certain days, from flower, green fruits, roots, drink water strained, and never leave a liquid uncovered lest an insect should be drowned in it; it is his duty also to visit daily a temple where some of the images of the Jaina Saints are placed, walk round it three times, make an obeisance to the image, and make some offerings of fruits and flowers.† Rituals and pure ethical duties have been mixed up here in describing the religious life of a Jaina, who, indeed, does not keep them in water-tight compartment.

Rituals.

The Jaina rituals are not half so elaborate as those of the Hindus but certainly surpass those of Buddhism both in extent and variety. The customs peculiar to them and those which seem to be more emphasised among them than in Hinduism may only be touched here. They have what are known as *Jala Pujā* (washing of the images), *Candana-Pujā* (worship with sandals) and *Akṣata-Pujā* (offering of unboiled rice) and *Naivedya-Pujā* (worship with food), &c. All this is followed by Arati after the sunset. Another custom belonging to the Jainas is the *Sāmāyika* reading. They, like the Hindus, believe in and practise *Prāyascitta* or expiation of sins but unlike them have the custom by confessing sins before the Guru. In regard to the observance of religious suicide (*Sallekhana*), Jainas differ. Yet a writer on Jainism calls it *the highest and noblest and the most dignified form of Ahimsā*. Great importance is attached to pilgrimages, especially undertaken on the days of October-November (*Kārtiki-Purnimā*) and completed in April-May. Four months in the year are more specially given to fastings, the reading of sacred books and spiritual meditations. They observe the most important fast on the last day of the Jaina year and of *Pajjusana*

† Chamber's Encyclopaedia (" Jainism " Svetambaras.)

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Samvatsari and ordinary fast on the full-moon days which fall in Spring and Summer. Similarly with the Hindus, they specially favour the festivals like the Divali, Dhanaterasa, Sarada Puja, Laksmi Puja, Jnana-Pancami, the Dasahara. Besides, the image-worship of the Tirthamkaras and some subordinate deities, the worship of the *siddha-cakra*, which is kept in a Jaina temple has found a firm hold on the Jaina devotee.

Conclusion.

Gentlemen, the best friends of mankind have pointed out that man, in the creation, is the cruelest. Animals, without provocation, do not kill animals nor without the urgent need of food. But the Roman Emperor Nero delighted in killing hundreds of people with fire and sword and viewed the savage destruction and massacre, playing on a flute from a hill. The ruthless carnage and horrible blood-shed, which followed the Mutiny were the memorable works of our brethren in humankind. All possible manners of cruelty were adopted by the notorious Debi Singh to torture men and women of his own race only a century and half past. The late war showed that even in the present century with all masquerades of civilisation, to what extent men retain the most barbaric cruelty, which horrors even the tigers and serpents. But happily, the tide is over. The blood-stained nations of the West are now slowly turning to the East for a voice of mercy. The oriental songs of Rabindra Nath have been drunk as embrosia in place of blood and his applause must mean a distinct reaction. Buddhism is sometimes attacked as having stamped out the military spirit from India. Assuming it to be true, who can deny the great achievements of India, in that peaceful Buddhist age, which still survive, to our glory, in arts and literature ? Jainism is a great step further in the doctrine of *Ahimsā*. Are not the vegetarian Jainas, in spite of this, at the height of wealth and prosperity in India ? The world aims at commercial supremacy now. No religious community can perhaps teach it better as Jainism by *Ahimsā* the all-sided progress of humanity. The commercial West can best draw her inspiration from this sect of old India. The other distinguishing mark of Jainism is their saint-worship. They rightly give their Jinas or patriarchs a station

much higher than the gods. I have little hesitation to say that they are doubtless nearer the truth, for, in polytheism, special men or supermen were divinised as gods. These hero-worshippers are image-worshippers. For where else can the best ideals be sought and realised? Ultimately, let your devotions be successful throughout and I devoutly pray for your culture, prosperity and *Kevala jnāna* as you keep your heads turned towards the Gods and limbs busy with the world!

FRIENDSHIP.

MOST of us know too well that the word may mean anything, everything, nothing, or what is false.

But most of us have come in for a large share of the true values of friendship throughout our lives or how would our "Shaping" have gone on as well as it has without?

Yes, seen and unseen hands have touched us at the right moments, guided, guarded or made a way for us; and at times of dense perplexity or desparate need, when to us the day seemed lost, and all things against us, has that best friendship been working, working without stay, tireless, faithful and unconquered, out of sight, *until* what *we* had thought was "a lost cause" appeared to us as deliverance.

Over and over again have we known such friendship in our lives, and much beside.

Friendship is the cement of life - welds the world together, notwithstanding all flaws in flesh. Friendship is God. God is Friendship. We find the true values of friendship in a little child's hand and voice; in a dog's delight in man; in a true heart; a faithful word; in the shade of a tree; in the welcome of grass; a barn full of hay and grain; the glory of moonlight; the healing of sun; in rain drops and streams; in a pet's response; in the song of a bird; in fellow-feeling with all creatures; in rescue; in protection; in giving help; in encouraging; in many foot-prints of little feet on moist sand; in fruit clustered together on boughs; cherries inclining to your mouth; flowers bending to you; swallows

building together; in a hand that makes music; in a head that gives songs; in a heart that finds mirth; in pictures; in breeze; on verandahs; in the faithfulness of horses; in all animals that love and seek our companionship; in strawberry blossoms; in flowers that meet your feet; all that offers you rest, inspiration or stimulation.

Where not may we discover the true values of friendship, except in the false, brutal and heartless; Friendship like every other jewel in this world has its counterfeits, its imitations, its representations that are fraud!

Can we wonder? The larger and purer and more valuable the diamond, the greater the desire to counterfeit it?

There would be no light or love in life without genuine friendship, for verily, friendship is the heart, health, staff and stronghold of life, in all truth, as Emerson knew, the friendship that builds up and does not pull down; and to which there may be no distance, measures or limits.

Can you cut the pattern of friendship? Can you mould it like jelly? No! Because the followers of friendship are as innumerable in forms and colours as are the flowers that spring from the earth, to claim the eyes and hearts of all who may appreciate their gifts of royal, loyal wealth.

The pen also can be charged with the healing colours of friendship distributing the wealth of mind and heart that heals, alleviates, and inspires——renewing, refreshing, restoring the world-worn, place-worn, time-worn, the lonely and the isolate.

Blessed pen, ! and blessed be all who wield it in the truth, beauty and purity of blessed friendship, without which life is made up of care, harsh materials, unsatisfying, unsanctified and unsound.

Of course it will be understood that *all* that benefits us in Nature is "the friendship" of God—or "God."

M. AMY THORNETT.

JAINISM.

BY

Brahmachari Sital Prasadji.

(*Continued from Page 82 of this Volume.*)

THE excellent contribution of the Jainas to the Sanskrit, Prakrit, Tamil, Canarese, and Hindi Literatures shows the high water-mark of their literary culture. Prakrit works like Samayasara, Pravachanasara, Panchastikaya, Niyamasara of Sri Kundkundacharya of 1st centnry B. C. are authoritative works on Jaina philosophy and the study of soul. The works of Sri Nemichandra Acharya, the Guru of Rajah Chamundaraya who consecrated the grand image of Gomatesvara at Sravanabelgola are also in Prakrit and they treat of Soul, Karma, and the Universe. Their names are Gomatsara, Trilokasara etc. The Sanskrit works such as the Tattvartha Sutra of Sri Umaswami of 1st century A.D., Aptamimamsa, Swayambu stotra etc., of Sri Samantabhadra Swami of the 2nd century, Sarvartha Siddhi. Samadhisataka and Ishtopadesa of Pujyapada are very famous, Sanskrit works in poetry like Mahapurana of Sri Jinasenacharya and Parswabbudaya Kavya are so excellent that they are in no way inferior to the works of Kalidasa. Jaina scholars have contributed to almost every branch of learning.

Now I shall say something about the teaching of Jainism. The description of the nature of substances, according to Jainism, must be based upon its doctrine of Syadvada, which means description from some point of view. As every substance has many attributes and qualities it is difficult to describe it fully at one time. From a certain aspect we describe only one quality of the substance, but the other qualities though not described at that time are never-the-less present in the substance. Some qualities though contrary to each other are yet found in every substance,

For example the attributes of isness and of non-isness, destructibility and indestructibility, oneness and manyness are found in each substance. Take a gold ring. In it there is the existence of gold and the non-existence of all that is not gold. There is indestructibility of material atoms of which the gold is formed and the destructibility of the momentary change of conditions. We can change the ring to a bracelet. There is oneness as regards the substance gold but there is manyness also with reference to the many attributes such as its colour, touch, taste etc.

When we say matter is indestructible it is only with reference to its real nature. When we say it is destructible it is with reference to its modifications. The doctrine of Syadvada is a mode of explaining properly the different qualities found in a substance from different points of view. Prof. Phanibhusan Adhikari, M.A., of the Hindu University, Benares in his lecture says, "It is this intellectual attitude of impartiality without which no scientific or philosophical researches can be successful, is what Syadvada stands for. Nothing has been so much misunderstood and misrepresented in Jainism as the tenet for which the word stands. Even the learned Sankaracharya is not free from the charge of injustice that he has done to the doctrine. Syadvada emphasises the fact that no single view of the universe or of any part of it would be complete by itself. There will always remain the possibilities of viewing it from other standpoints which have as much claim to validity as the former."

From the Jaina point of view we can call this universe one i.e. Advaita as well as many i.e. Dvaita. It is one when considered with reference to the isness of all the substances in it. The quality of isness is common and essential to all that exists. It is many when it is considered with reference to the many different individual substances such as the Souls, Matter, Space, Time etc., Syadvada will explain both the qualities from two different points of view.

The Jainas believe that this Universe is composed of six real substances. They are (1) Souls which are infinite in number. Though all of them are equal in nature they are different and many as regards their seqarate individuality. The souls or Jives

exist in all conscious beings such as human, sub-human, including animals, birds, trees, minerals, earth, fire, water etc., celestial and hellish beings. They transmigrate in these four conditions of existence according to their karmas. When they become freed from all karmas they become pure souls or Parmatmas who though many in point of their separate individual existence are one in point of their essential nature. The Jains do not believe in a personal god who is a creator and ruler of the universe. They say that had there been a ruler of all like a king, he being all-powerful and all-knowing should not have allowed his subject souls to do vicious and unjust deeds. Moreover, being all blissful, he cannot have any desire or attachment of any kind which may induce him to care for worldly affairs. The Jainas cannot be called Nastikas for this reason. Nastikas, according to the great grammarian Panini, are those who do not believe in the transmigration of souls. As the Jains believe in re-birth, in the existence of heavens and hells they cannot be said to be Nastikas. (2) Matter having the attributes of touch, taste, smell and colour. It is found in indivisible particles and in fine and gross molecules formed out of them. There are in the universe fine electrical molecules out of which our fine electrical bodies are made and out of the fine karmic molecules our karmic bodies are formed. The other four substances are immaterial and helpful in the functioning of souls and matter. (3) Space giving room for all the substances (4) Time helping in changing the conditions of substances, (5) Medium of Motion aiding souls and matter to move and (6) Medium of Rest helping souls and matter to come to rest. As these six substances are real, uncreated and permanent, the universe which is a compound of them is also real, uncreated and permanent.

(To be continued.)

OUR LONDON LETTER.

(*The Mahavira Jayanti Celebration at 39 Warrington Crescent, Maida Hill, London.*)

The Mahavira Jayanti was celebrated for the first time in the heart of the metropolis of the Empire on Sunday the 25th April this year. The few Jainas who are now residing in London combined to celebrate the great event, irrespective of the fact whether they were members of the Digambara or of the Svetambara sect. Messrs. Gordon and Sainter had come up all the way from Stockport a day before, expressly to join in the celebration of the Holy Tirthamkara's 2523rd birthday anniversary. The gathering was small but select. Beautiful tulips in large bunches were kindly sent for the occasion by Mrs. Campbell of Westbourne Terrace.

The proceedings commenced with the *mangalacharana* by Srijut Vidya Varidhi Champat Rai Jain, President of the All-India Digambara Jain Parishad. The auspicious verses that were read out were taken from the Ratna Karandā Shravakachara. The first item on the programme was the recitation of "Pure Thoughts" (English Translation of Saint Amitgati's Samayika Patha, translated into English by Srijut Ajit Prasadji, M.A. of Lucknow). Mr. and Mrs. M. B. Javeri, (both Svetambara Jainas) came while the recitation was in progress.

Then followed a short address by Srijut Alexander Gordon of 86 Kennerley Road, Davenport, Stockport, the Hon. Secretary of the Mahavira Brotherhood. In the course of the address brother Gordon pointed out the presence in the writings of a Western poet, Walt Whitman, of the teachings of Jainism, especially in the poem entitled "To You", which is an address to the pure soul, the soul regarded from the *nishchaya* point of view.

Dr. F. W. Thomas, President of the Jain Literature Society, had been invited to attend the celebration, but being unable to do so, he wrote a letter sympathizing with the work and expressing

regret at being unable to be present. The letter was read out to those present.

Afterwards a sympathetic friend, Miss Fraser-Smith, M.A., kindly recited an English poem, entitled "In No Strange Land", by Francis Thompson, which contained some beautiful thoughts.

Then Srijut Louis D. Sainter, of Stockport, who with Srijut Alexander Gordon had travelled up to London especially to be present on the occasion, explained why he had become a Jain, that it gave him the only consistent solution of the many problems of life, irrefutable answers to such questions as What am I? For what reason do I exist, etc., and a metaphysical and scientific explanation of all apparent injustices of life; that it is a religion which unifies all living beings and brings peace of mind. He expressed the hope that the little gathering would be the nucleus of a great and widespread movement that would propagate that love amongst humanity which includes and embraces all living beings.

The next speaker was Srijut Herbert Warren who briefly explained a few of the main teachings of Jaina creed, that the mundane living being was a soul with a body, a soul being that whose characteristic is consciousness, sentience, knowledge; that the soul is not a compound substance and therefore cannot be destroyed and must have existed for ever in the past though never as a pure soul, and will exist for ever in the future, and eventually by individual efforts will become a pure immortal, blissful, omniscient being. That in addition to the ordinary business and pleasure we should aim at doing good to our fellow beings and at eventually reaching the condition just mentioned.

Among the non-Jains present at this celebration was Srijut H. J. Adams, B.A., who attended because of his appreciation of the doctrine of non-injury. Mr. Adams has in fact formed a society called The Lavender Hill Vegetarian Society whose main purpose is to propagate this practice, the practice of non-injury by abstaining from animal food. He addressed the meeting and emphasised the idea that reasons for adopting a vegetarian diet could be very much more quickly found by looking at a picture of a calf alive and strapped down for vivisection or by five minutes

dwelling on the spectacle of a sheep being killed than by weeks of reading about vegetarianism. The decision to abstain from animal food when drawn upon moral grounds is permanent, is not subject to reversal, and is unalterable; the right to live out their natural term of life must be granted to animal existence.

Srijut H. S. L. Pollak, well known as an acknowledged friend of India and Indians, also a non-Jain, having been invited, very kindly attended and told the meeting that he heard of vegetarianism and of Jainism in Cape Town, Africa, from a Russian artist. Later on in South Africa, Mr. Pollack met Mahatma M. K. Gandhi and learned from him indirectly some knowledge of Jainism especially the doctrine of ahimsa, that hate is not cast out by hate but by love in our relations with mankind. The opposition of the highest to that which is lowest in man. Even in plants, as has been shown by Prof. Sir J. C. Bose, there is life; the potential 'self' in them is the same as the self in us and the higher animals; by knowing ahimsa we can place ourselves in our true relation with the rest of life and come to recognize the 'You' in 'You' to whom we have at this meeting been told Walt Whitman of America addressed a poem.

The proceedings were closed with the final address by Srijut Champat Rai Jain who dealt with the following points amongst others: Jainism is the Science of Religion or Life—we all want happiness of a type that shall never know abatement, cessation or interruption; this however implies full knowledge, fearlessness and deathlessness; Jainism secures all these to the soul; every soul is in reality Omniscient, Immortal and Blissful by nature; for the last time Mahavira taught this noble doctrine, and demonstraied its truth in His own adorable person; who was Mahavira? for the first time we encounter him as the grandson of the first Tirthamkara, in tradition: this happened very very far back; he then misunderstood religion, but was sincere in what he did and performed asceticism; this caused his rebirth in the heavenly regions, whence he again became a man; again performed asceticism, and again attained to heaven, but subsequently fell into lower conditions on account of ignorance, and thence sank

into hells and wandered about for a long time in undesirable forms of life; finally he accepted the truth, and started on the Path of Truth; Mahavira was thus a great sinner; does it seem strange that we should assemble to-day to celebrate His birthday?—but what has been said represents only one side of the picture, the other side remains to be told: for from a sinner Mahavira became a saint and then a GOD, possessing all that is associated with the highest and best conceptions of Divinity! Does He want our worship--No! He is full and perfect, and has no unfulfilled desires and ambitions; nor is our praise pleasing unto Him; He is never un-pleased, so as to be affected by our praise; we worship Him to become like Him—worship in Jainism is not idolatry, but IDEALATRY!; copy the Ideal—the case of Nelson —we must take Mahavira as a model and do what He did— because we want to become like Him—Teacher must be qualified and motiveless—Mahavira's Omniscience was acknowledged while He was still in flesh—not merely afterwards—knowledge does not come from the without—it is the nature of pure Spirit—soul is pure embodiment of knowledge—Jaina Logic—nayavada—Syadvada— on Jaina platform reconciliation possible between different religions—teaching of truth emanates from the Omniscient Teachers— some preserve it in plain language, others in symbolic thought— true interpretation of symbolism will lead to lasting reconciliation— dont accept my word, study and see for your self.

Srijut Champat Rai Jain concluded his address, reciting the poem of Babu Jugal Kishore Jain, entitled "Meri Bhavana."

Tea and light refreshments were served to the guests in the restaurant of the Hygeia House (39 Warrington Crescent) at 4-30 p.m.—*C. R. Jain.*

REVIEWS OF BOOKS AND PERIODICALS.

Marathi.

Aharadanavidhi by "Ananta-tanaya" published as second of the series "Maharashtra Jain Granthamala." Price As. 4. This is a very useful and interesting pamphlet giving a full description of the four kinds of *dana*, charity, the essential qualities that are to be found in the different *patras* receivers of gifts, the qualities of the givers of gifts and the necessary accompaniments of giving charities.

Hindi.

Samyukta-pranthkē-prachin Jain smarak by Brahmachari Sital Prasadji, published by Mr. Hiralal Jain, M.A. This gives an account of all the ancient Jaina remains in the various places in the United Provinces. All the available information on the subject have been collected and put together. Books of this kind will be interesting to Jains and non-Jains alike and useful to history-writers.

Bombai pranthke prachin Jain smarak by Brahmachari Sital Prasadji. This is a book of the above kind giving an account of the ancient Jaina remains in the province of Bombay and in the adjoining native states of Khambat, Rajpipla, Baroda, Mahikant Agency, Palanpur Agency, Kathiwar, Cutch, Kolhapur, Miraj, Sangli, and Hyderabad. The book is printed on superior paper.

English.

Ramanand to Ram Tirath we have received from Messrs G. A. Natesan & Co., Madras, a new book of this name which recounts the lives and teachings of the Saints of Northern India from Ramanand to Ram Tirath. It includes sketches of. Ramanand and Kabir, Nanak and the Sikh Gurus, of Ravi Das the Chamar Saint, of Mira Bai the ascetic queen of Chitor, Vallabhacharya, Tulasi Das, Virajanand, Dayanand the founder of the Arya Samaj and Swami Rama Tirath. Some of the rapturous songs and hymns of the vernaculars are to be found in the ecstatic utterances of Mira Bai, of Nanak and Kabir. The sketches contain ample quotations from these hymns as well as

from the sayings and teachings of the saints. The price of the book is Re. 1-8 but it is given at Re. 1-4 to Subscribers of the *Indian Review.*

Annals of the Bhandarkar Institute Vol. VIII Part I. Poona 1926.

This number contains more articles of interest than usual, though it lacks the usual chapters on reviews and book-notices and the editorial notes. Professor P. V. Bapat examines the different strata in the literary material of the *Digha Nikāya* which consists of three volumes, the Silakkhanda, the Mahavagga and the Patikanagga. The first book explains the Buddhist teaching of good conduct, concentration (samadhi) and wisdom; the second includes the famous *Mahaparinibbana sutta* which gives some historical account of the last few days of the Buddha. The 2nd book contains elements of the deification of the Buddha and the germ of the Buddhist tendency towards Mahayanist doctrine as well as that of the worship of the Bodhisatta. In the third we are shown how Buddhism has much deviated from its original simplicity of faith and purity of conduct. The whole Nikaya covers an extensive range in the evolution of Buddhism and contains at least 3 different literary strata.

Mr. C. R. Devadhar, the Joint-Editor continues his examination of the authenticity and merits of the so-called Bhasa plays, both the Pauranic and the Legendary ones; he tries to show that the Mahabharata plays displaying as they do a relative uniformity of style, simple plots and an uninterrupted course of action, are possibly the first works of the poet. Of the Legendary plays, some like the *Pratigna* and the *Chāruddatta* are marred by obscurity of language; and in others the execution is far short of the conception. On the whole, "without the imagination, the unit and the grace of Kalidasa, or the power and depth of Bhavabhuthi or the humour and skill and the world-wide sympathy of Sudraka' Bhasa has nevertheless proved himself a tolerable artist.

Mr. Chakladar continues his notice of the geography of Vatsyayana and tries to prove that the author had personal knowledge of the people of Western India alone. while his infor-

mation about the eastern regions was derived from the works of his predecessors. Mr. P. L. Vaidya makes some observations on Hemachandra's *Desinamamala*, so very valuable to the student of literary Prakrit, while Mr. J. N. C. Ganguly of Calcutta examines the various Hindu theories of punishment as they were evolved from vedic times on-wards and incidentally examines the conditions and kinds of punishment and Brahminical privileges connected therewith. The Dharma-Sutra of Sankha-Likhita is continued from the previous number by Professor P. V. Kane ; and Dr. D. R. Bhandarkar brings new knowledge to bear on the question of Parasika settlements in Western India. Their settlement at Sanjan is dated not later than 650 A.D. : and their sway in the Thana district lasted for about 2 centuries till the time of Amoghavarsha ; while all later references to the Parasikas are to Muhammadans. Among the miscellanea, there is an account of the Jain teacher Mahaviracharya of the 9th century A.D. who wrote and taught mathematics very effectively and was the author of the *Ganita-sar-sangraha* ; he was chronologically between Brahmagupta and Bhashkara and was not primarily an astronomer like Hindu mathematicians.

C. S. Srinivasachari.

NOTES AND NEWS.

MAHAVIRA JAYANTI.

We are glad to learn that the Birth-day of Lord Mahavira (Mahavira Jayanti) was celebrated with great devotion and enthusiasm in almost all the Jaina centres throughout India. We have received reports of the celebrations from various villages, towns and cities. Want of space stands in our way of publishing them all. The following are some of the places where the Holy Day was observed with veneration and Jaina religious observances : Delhi, Rohtak, Shirpur. Akalkot, Baroda, Sardhana, Prantij, Rampur, Najphagad. Indore, Karanja, Jallandhur, Pasrur, Farid-kot and several other places.

* * * * *

A Delhi correspondent writes :—The meetings in connection with the Mahavira Jayanti (the Birthday of Lord Mahavira, the 24th Jaina Tirthankara) and the 11th Anniversary of the Jaina Mitra Mandal, Delhi, were held in the Parade Ground, near the Red Fort, Delhi from 23rd to 25th April 1926.

A spacious and beautifully decorated Pandal was erected and fitted with electric lamps of various colours. The meetings were attended by about 3000 visitors comprising all sects of Jainas and non-Jainas.

The proceedings of the meetings began and terminated with the recitation of sacred prayers and Bhajans. Lectures on the life and teachings of the Lord Mahavira, on the eternity of Jainism from the opinions of oriental scholars, on the Gospel of Ahimsa the true remedy of the present day's religious, social and political evils; on the future of the Jain Mitra Mandal and on the proselytising character of Jainism were delivered by Jain Dharma Bhushana Dharma Divakara Brahmachari Sital Prasadji, Nyayachariya Tarak Ratna Pundit Manekchandji. Shastri, Pundit Jugal Kishoreji Mukhtiyar, Lala Prabhu Ram Khatri Supdt. Jain Hostel Lahore, Messrs. A. C. Bose, B.A.,L.L.B., Vakil, High Court, Delhi and Bhubanesh Bannerjee, M.A., and others. which were highly appreciated by the public. Special articles, messages and poems received by post were also read in the meetings. Prominent Urdu and Hindi poets of Delhi and other places pleased the audience with their valuable poems and won the admirations of their high achievements in the domain of this branch of literature. On the last day, a resolution congratulating R. B. L. Moti Sagar, Advocate Lahore on his recent appointment as Honorary Vice-Chanceller of the Delhi University, was unanimously passed.

* * * * *

Message from Mr. Jagmanderlal Jaini, M.A., M.R.A.S. Bar-at-Law., Indore, read at the Mahavira Jayanti celebrations at Delhi on 25th April 1926 :—

"The holy day has come round again. It was on this day that the last Tirthankara, Lord Mahavira descended from the Heavens to illuminate and to guide deluded humanity to eternal liberation. That path is open to all, to Jaina and non-Jaina to sinner and saint, to prince and peasant, and to believer and non-believer. All souls who tread the path sincerely and set their face to the goal devoutly become true believers and ultimately reach the great regions of the Liberated, called Siddha-Kshetra. My wish and prayer on the sacred day are that all souls, human and sub-

human have unfalterable Faith in the path, should know it perfectly and should follow it punctiliously. Peace to all."

* * *

Message from Mr. Herbert Warren, London :—"I understand that Mahavira was a man who lived rather more than two thousand years ago: that he lived a life which gave protection to all living beings, a life of absolute truthfulness, a life of perfect honesty, a life of absolute chastity. That he lived without possessing any property at all, not even clothing. That he enjoyed omniscience, was perfectly blissful, knew himself to be immortal, and was able to do any right action: that his life was in every way right. That he gave to mankind that most precious gift it is possible for one living being to give to another, namely, instruction how to live so as to reach the same condition that he himself had attained, a condition in which there is no further possibility of pain or misery ever. His was a life which was an example for any body who wishes to get away from pain and misery who wishes to reach what the Christians call salvation. His life showed that such a life is possible. What did he teach? He taught us that the universe consists of infinite individual souls, existing by their own nature, and indestructible, so that there is no power in the universe which can destroy one of them, and that if they will they can reach the same condition he himself has reached. But his teachings are quite well known among the Jains, and so I need not repeat them."

* * *

"The *Daily News*" London remarked in its issue of 26th April 1926:—"*An Indian Anniversary*. The celebration in London yesterday of the 2,523rd (?) anniversary of the birth of the founder of the Indian religion of Jainism was remarkable for the number of English men and women present. Indians were in a minority.

The meeting was held at a vegetarian hotel in Maida Vale. Several Englishmen declared that they found Jainism more satisfying than the Christian or any other religion."

* * *

ACTIVITY OF Mr. C. R. JAIN AT LONDON.

Brahmachari Sital Prasadji writes:—In his letter of the 8th April addressed to me he writes, "I have been delivering a number of lectures of late here, and I find that people can be made to take interest in our work, provided we have a central place and keep it up, delivering lectures every week or twice a week and founding a library and a reading room for daily use by the public. But all this requires money. And the Jainas of to-day have the money, but you must not ask them for it;" Readers should know

that a great Scholar of Jainism is trying to propagate Jainism in London. No doubt there is need of a central place and a library. I appeal to the Jains not to let this opportunity go but to try any how and arrange for the spreading of the knowledge of Jainism in Europe. Those who spend their money on temples or fairs should come forward to spend at least a tenth part of it for this very important work. Gentlemen may kindly correspond with Mr. C. R Jain, Bar-at-law, Vidya Varidhi, c/o P. & O. Banking Corporation, 14/16 Cockspur Street, Charing Cross, London. W.I.

* * *

THE LATE BHATTARAKJI OF KARKAL.

We are very sorry to learn that His Holiness Sri Lalita Kirti Swamiar, the Bhattarakji of Karkal passed away on the 15th May. He was a native of the Wardha District and a Graduate of the Allahabad University. He studied Jain Siddhanta at Morena and became a Sanyasi on the 18th of January last year. While he was a layman he was known by the name of Balakrishna Adkoji Shahakar. On becoming a Sanyasi he was advised by some astrologers to change his name to Dharmasagar. He was a good scholar in Sanskrit and Jain Philosophy. On the 11th June last year, he was raised to the *gadi* of the Karkal Mutt by the unanimous consent of the disciples of the Mutt. He was only 36 years old when he was snatched away by the cruel hand of Death. His demise has not only caused great loss to the Karkal Mutt but to the whole Jaina community at large.

THE LATE SETH KALYANMAL OF INDORE.

The Jaina community in general and the Digambara sect in particular are in mourning for the premature death of Rai Bahadur Seth Tilockchand Kalyanmal of Indore on the 29th April when he was not more than 41 years old. His name is a familiar one to all the Jainas. He was a tall, well-built, charming person with amiable qualities. He was famous for his charities. It is said t at none who went to him for some charity returned empty handed.

He was a great pillar of the Jaina religion and community. The following are some of the institutions established by him and solely maintained by the trustees appointed by him. The Kalyan Mills Ltd., Indore was started with the object of providing work for the poor in and around Indore; the Tilockchand Jain High School started about nine years ago in memory of his father teaches Jain religion also to the students; the Kalyan Mateswari Digambar Jain Kanya Patasala is a well-managed girls school; the Kalyan Jain Aushadalaya is a well-equipped dispensary where ten to fifteen thousand patients are being treated every year; Sri Santhinathji Jinalaya a very beautiful Jain temple built for the convenience of the Jains living in

Tukoganj for their daily worship; the Kalyan Jain Chatrashram a hostel for the Jain students coming to Indore for study. Besides these he has been spending large sums of money every

Seth Tilockchand Kalyanmal.

year by way of contributions in aid of the numerous educational and religious institutions established in various places. He was also ready to help the Jaina Gazette whenever we approached him for aid.

He was worth several crores and it is very regrettable that he has left no heir to that vast princely estate. As a sign of grief at his death all the shops at Indore were closed for the day and more than 2,000 people including Jains, Hindus, Mahommedans and Parsees attended his funeral. We offer our sincere condolences to his two wives and the other members of the bereaved family and pray for the eternal peace of the departed soul.

In the Press. *Will be out soon.*

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5. The Trivarnikachara. (Sanskrit and English.)

PART III

Appendix. (Describes the antiquity of Jainism and the importance of the Jaina Law.)

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Prof. Dr. F. O. Schrader, Kiel, Germany :—" The Gazette is an old acquaintance of mine, but it had a much more rustic appearance when I saw it in India and I must congratulate you on having succeeded in giving it its present form. I request you to enlist me as a subscriber to the Gazette. * *."

F. E. Pargiter Esq. M. A, I.C.S Oxford :—" It seems to be very interesitng to all who are concerned in Jainism."

Dr. L. D. Barnett, M.A., D. Litt, London :—" I sincerely hope that the efforts of your journal to promote the best interests of the Jain Community may meet with the success that they deserve."

B. Rickhab Dass Jain Esq., B.A., Pleader, Meerut, writes :—" It is indeed a very excellent paper. Even non-Jains read it very fondly here."

Harisatya Bhattacharyya Esq., M.A., B.L, Howrah says :—" The service that it does to the cause of Jainism is simply invaluable. This is the only Jaina Journal which has been able to rise above the petty sectarian disputations and devote itself whole-heartedly to a scientific study of Jainology."

M.R.Ry., K. S. Ramaswami Sastriar Avl., B.A., B.L., Sub-Judge, Tanjore :—" I have been reading the issues of the Jaina Gazette off and on, specially the issues published from 1919 under your able editorship. You have been conducting it in a spirit of deep insight and wide toleration * * "

Praktana Vimarsa Vichakshana, Rao Bahadur R. Narasimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore :—"Your Journal has been doing excellent service not only to the Jaina community but also to other communities interested in religion and philosophy by publishing month after month valuable articles bearing on the Jainas and Jainism.* * * Nor does it neglect the political and social uplift of the Jaina community. * *"

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